614 are, besides, meyoñ that are outside the system.

614 Among the latter I shall mention the Ndôñ and the Bekôé or Bekwi,
563 to be found under these names in all, or nearly all, the Pahouin tribes.
184 The ethnic substantive Bekôé is simply the plural of a common noun, nkôé, "dwarf." These people are, it seems, descendants of aborigines. undoubtedly Pygmies, "adopted" by the tribes at the time of invasion. Although looked upon as an ayoñ and calling one another brother, they do not practice exogamy and seem to attach their genealogies to those of other clans, to which nevertheless they do not belong.

614 The case of the Ndôñ is quite different. They crossed the Sanaga
184 with the other Pahouin, and they are certainly "active" Pahouin. But they observe endogamy among their three mvôk (Ndôñ Mvu, Ndôñ Bibak, and Ndôñ Bikoé), which no other Pahouin ayoñ does, at least to my knowledge. Besides, I believe I noticed /48/ among those of the southern Cameroons and northern Gabon morphological traits setting them sharply apart from those of neighboring clans—reddish
[142] color of the skin, frequency of green or greenish-blue eyes—which
● [144] might be explained by the inbreeding consequent upon endogamy, but also perhaps by a different ethnic origin. Another piece of evi-
[326 dence, as insufficiently attested as the foregoing, is that among the
791] Ndôñ I met the last of the smiths and the most feared magicians among the Boulou and Fang tribes of the Cameroons.

The Ngoé ayoñ also is found under this name in nearly all the Pahouin tribes and, according to Bertaut, among the neighboring Bakoko. The Esel, who are similarly spread throughout the tribes, have non-Pahouin homonyms: /for instance/ the Bantu Esel tribe of the southeastern Cameroons (Moloundou). The name could, however, be a contraction of ésa (ésa-el?). Ngoé and Esel are usually exogamic.

### c. The Extended Family or Village Family

596 The term "village family" is no doubt more accurate than the
621 classic "extended family," both because the nda bôt (house of the people) is the only social group that corresponds exactly to a geographical form of settlement (the jal or hamlet), and because without the geographical criterion it is difficult to distinguish this /kind of/ family from the intermediate structures between it and the clan, such as segments or lineages (mvôk, bisa). And finally, it is on this

141

| Tribe | Height | | Cephalic Index | | Trunk Index /Indice cormique/ | |
|---|---|---|---|---|---|---|
| | Male | Female | Male | Female | Male | Female |
| Mangisa | above average | | 76.7 | 76.3 | ? | ? |
| Eton | 167.8 | 157.9 | 76.2 | 76.4 | 60.8 | 51.0 |
| Ewôndo | 168.4 | 158.6 | 77.0 | 77.6 | 50.5 | 50.4 |
| Boulou | 165.4 | 157.6 | 77.8 | 79.2 | 51.2 | 52.2 |
| Fang | above average | | 77.0 | 76.6 | 51.2 | 50.9 |

[143]

| Tribe | Blood Group (in %) | | | | | Facial Index | | Width/Height /Envergure s/taille/ | |
|---|---|---|---|---|---|---|---|---|---|
| | O | A | B | AB | Index | Male | Female | Male | Female |
| Mangisa | 52 | 21.9 | 10.9 | 15.2 | 1.44 | ? | ? | ? | ? |
| Eton | 55.7 | 13.8 | 17.5 | 12.9 | 0.878 | 85.1 | 84.2 | 104.4 | 102.5 |
| Ewôndo | 55.5 | 14.1 | 17.4 | 11.5 | 0.885 | 85.7 | 85.6 | 105.3 | 104.0 |
| Boulou | ? | ? | ? | ? | ? | 86.5 | 85.1 | 103.7 | 102.9 |
| Fang | ? | ? | ? | ? | ? | 83.2 | 87.0 | 105.3 | 103.4 |

It is inevitable, in any case, that a population of this numerical size should present fairly obvious extreme variations, but my own observation, also subjective, thrown into relief a larger proportion of short and very short persons than of tall and very tall: interbreeding [144] with Pygmies (the Bekoé ayoñ especially) would explain this to a great extent. The Beti in the north, who have had much less contact with Pygmies, seem taller and slenderer.

142 [141] The group as a whole may be considered mesocephalic with a /85/ slight tendency to dolichocephaly (1), with not very obvious Negroid facial traits, rather light chocolate brown skin, although some groups have a reddish tinge to the skin and green eyes (the Ndoñ ayoñ of Sangmélima). Pectoral hair is common. There is fairly common albinism, some polydactylism (the subjects are supposedly sorcerers).

1. Midwives, bebialé binga, still continue the practice of shaping newborn skulls by lengthening. On the other hand, the custom of binding babies' heads with a bark band is dying out.

[304 856]

[143 204]

161 travelers. Thus in 1901-02 we were the first to explore the whole of the north Congo, which Crampel had only crossed before, and then the Dzèm and Dzandzama country; after us the boundary commission for the Cameroons came into a small part of the same country, and that was all. Thus a recent publication [19] gives the number of Fan warriors at about 40,000, a figure that is not even worth discussing. (1). What is certain is that the

[614]

1. One clan, the Amvom, exceeds this figure. The Bulé are larger; there are more than 400 Fan clans, at least that we know of. In terms of the official estimate each clan would have only about 100 armed men. In many cases this would barely be the number of villages.

total population of the French Congo, of which the Fan possibly compose half, may be estimated at a figure varying from three to ten million, and it is impossible to be more accurate at the present time. In my view we should estimate the Fan at five million at least, ten to twelve at the most. The Woleu basin alone, where we have determined the location of all the villages, includes more than a million Fan.

144 The Fan belong to the great Bantu family, but they represent an outer link or, rather, they are situated at the boundary separating the Bantu from the populations and languages of the northeast, those of Libya, Sudan, etc. They are, as Reclus says, the least Bantu of all the Bantu.

[pp.20-397 not translated. -Analyst]

## Chapter XII

## The Ministers of the Mvamayôn

[Summary omitted. --Translator]

179 The mvamayôn, or totem, has "rights" by the very fact of its existence.